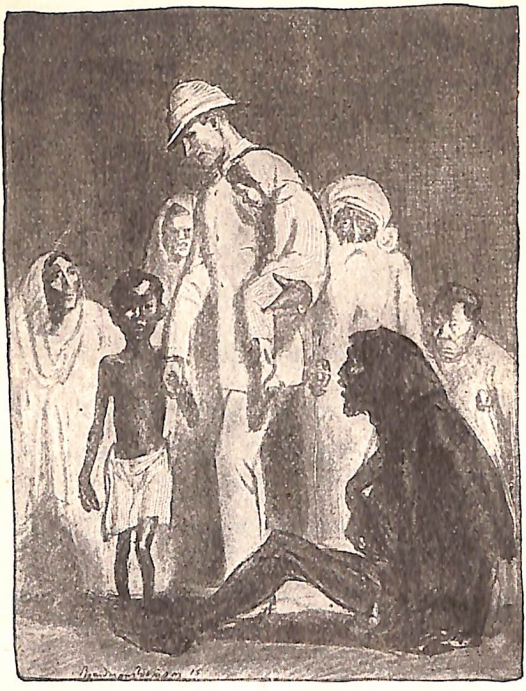
THE WORLD — The Centenary — MY PARISH

"TWO MILLIONS A YEAR FROM THE SUNDAY SCHOOLS"



"THE MISSIONARY—Bearer of Good News for Diseased Bodies, Darkened Minds, and Despairing Souls"

Reproduction of One of a Series of Eight Posters for Use with the Centenary Programs

CENTENARY PROGRAMS FOR THE SUNDAY SCHOOL

HOME MISSIONS

SERIES TWO

FOR INTERMEDIATES AND SENIORS

BOARD OF SUNDAY SCHOOLS
OF THE
METHODIST EPISCOPAL CHURCH
58 East Washington Street
Chicago, Illinois

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NOTE.—The picture on the cover is a miniature of one of a series of eight beautiful posters which have been prepared for use with the monthly missionary programs during the Centenary. You will want these cartoons for your Sunday School. The entire set may be had from the Board of Sunday Schools for 50c, postpaid.

THE CENTENARY

In the year 1816 John Stewart, a humble negro, was soundly converted under the preaching of a Methodist minister at Marietta, Ohio. Soon after his conversion he went out into the fields to pray. While in prayer he seemed to be called of God to go into the region northwest of Marietta. He responded to the call and began missionary work among the Indians of the wilderness. His work soon attracted attention, money began to be raised for it, and a cultured young lady—Miss Harriet Stubbs—left her Ohio home to assist Stewart and to follow up his work. This small beginning led to the organization of the Missionary Society of the Methodist Episcopal Church three years later (1819).

The entire Church is now in the midst of a Centenary celebration marking the completion of the first century of Methodist missionary achievement and the inauguration of a new program for the future. The plan includes the education of the Church along missionary lines, the development of the prayer life, and the promotion of the habits of Christian stewardship. The financial goal for the Centenary is $80,000,000 for missions during the next five years.

In this new and larger program for the Church, Methodist Sunday Schools are to share generously. Already they have assumed the responsibility for one-eighth of the Centenary goal, or $10,000,000, in the next five years. It is appropriate, therefore, that in the monthly missionary programs the Centenary plans should receive special emphasis.

Centenary envelopes at ten cents per hundred, free illustrated graded leaflets for the pupils, pledge cards and other helps for promoting the Centenary plans in the Sunday School may be secured from the Board of Sunday Schools.

SUGGESTIONS

The following programs are designed for use in the intermediate and senior departments. They may be presented during the regular worship period of the department. The story or talk may be given by the leader of the department or by a pupil carefully trained for the purpose. Participation by the pupils themselves is secured through the common parts of the service and through study and work which may grow out of the programs or arise in connection with their preparation.

Hymns may be found in The Methodist Sunday School Hymnal, except where otherwise noted.

..Wherever possible the supplementary material suggested should be secured and used. An illustrated leaflet entitled "A World-Wide Work" will be sent free in quantities for distribution upon request. This is designed particularly to aid in the presentation of the weekly giving plan in place of the monthly missionary offering. Further details of this plan will be supplied upon request.

Programs for the junior, young people's, and adult departments, as well as for the one-room school, may be had at five cents the series, postpaid.

The slogan for the intermediate and senior departments this year is, ***"Every member informed, every member praying, every member serving, and every member giving each week to a world work."***

PROGRAM NUMBER ONE

Those Who Toil for Us

The purpose of the following program is to develop a sympathetic attitude toward those who serve us by providing the necessities and comforts for our existence. Intermediate pupils are often thoughtless. They take their blessings for granted. The war has helped us all to see more clearly than before how dependent we are upon each other. It is an appropriate time for considering how much we owe to others and the ways in which we can help to make a return in the coin of service for the things done for us.

The material of this program is adapted from "Men and Things," by Henry A. Atkinson. (Price, cloth 60c, paper 40c, prepaid.)

ORDER OF SERVICE

I. Quiet instrumental music without announcement.

II. Leader: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before His presence with singing. Come into His gates with thanksgiving and into His courts with praise."

III. Hymn No. 2 "When morning gilds the skies."

IV. Beatitudes: (Repeated in concert.)

V. Hymn: "My God, I thank Thee Who hast made." (No. 29, Methodist Hymnal.)

VI. Leader: One of the commonest sights in the city is that of people going to work in the early morning: the streets are thronged with men carrying dinner pails, and girls and women carrying bundles. Most of these individuals are hurrying as if fearful of being late. Many have a worried and pinched look on their faces. At night the same people are again on the streets. This time their faces are turned in the opposite direction. They are on their way home, after the day's work. A few hours' rest, and a new day, and the same throngs may be seen in the same streets, hurrying to the same monotonous tasks. They know the meaning of work.

In the country, as well as in the city, work has its place. Nothing is more interesting than a trip through the country early in the morning. With the first hint of dawn smoke begins to stream from the chimneys of the farm houses. Bobbing lanterns appear by the barns. You may hear the rattle of harness, as the teams are prepared for the day's toil. As the morning grows older, the workers may be seen starting out with their faces set sturdily towards the field of their labor. Work here, too, has been accepted as a part of life.

Even the coming of darkness does not stop the world's workers. All night long, from a thousand centers in this country, massive trains are flying towards other centers. In each engine two men, with nerves alert, and eyes peering out into the darkness, stand at their posts. Every few minutes the door of the fire box is opened and a gleam of light shines through the darkness. The fireman is tending his fire. During the day time thousands of working men have inspected the rails. Other thousands have been at work repairing the ties, putting in new rails, improving the roads. Telegraphers have flashed and are flashing their messages along the wires. Their invisible hands guide these flying trains.

In factories, workshops, mills, mines, on steamships, on the wharfs, everywhere, there is work being done. Work is ceaseless, persistent as life itself. Everyone who works works for some one else and there is no one so humble that he does not have a multitude of servants all toiling to supply him the necessities of life.

It is easy for young people to become selfish and thoughtless. Our blessings are so abundant that we get in the habit of taking them as a matter of course. It is well for us occasionally to look about and to consider some of the things which other people are doing for us, and without which our lives would be very hard indeed. At the same time, we may well consider how much we are doing to make the world better, and to make the lives of other people richer and happier.

One day a boy in a very poor home complained to his father about their poverty. "I wish," said he, "that I had been born in a rich man's home."

The father replied, "My son, you are far richer than you think. You have wealth of which you have never dreamed and for which you have not worked."

That night the boy had a dream. It seemed to him that there came and stood at his bed a little fellow dressed like a farmer. When questioned, the visitor replied, "I am the soul of all the farmers that are working to produce the grain out of which is made the flour which is again transformed into your daily bread. In a flash the visitor disappeared, and another figure stood in his place, a black man with a turban on his head.

"I," said he, "am the spirit of the workers in the tea and spice gardens of India." With that he was gone and a third man appeared dressed in the rough clothes of a day laborer.

"My boy," said the third visitor, "I am the spirit of the workers in our Southland, those who raise the cotton out of which your clothing is made, and who produce the sugar which you so much love."

Faster and faster then appeared the other workers until the dreamer could hardly keep up with their approach. There were the coal miner, the iron miner, the woodsman, the carpenter, the girl workers in the flax mills, spinning the linen in the rough red-checked tablecloth, and many others. It became impossible even to keep track of their number. It appeared that the simplest article which the boy possessed had been created only by the combined labor of tens and oftentimes hundreds and thousands of individuals whom he had never seen, and of whom he had rarely thought. This vast multitude were all servants of this one boy who had been complaining because he was born in a poor home. When he awoke from his dream he found that he was a wiser and more contented boy.

He had learned a lesson of which we all need to be reminded from time to time, namely, that

the humblest individual is dependent upon multitudes of other individuals for the ordinary necessities of life. No one lives to himself alone.

Just why the world was made as it is we do not know, but we do know that life is one grand game of give and take and the person who lives most successfully is the one who receives most graciously and then passes on most generously the things which have been given to him.

Just now the Methodist Church is celebrating the beginning of its mission work one hundred years ago by inaugurating a far broader program than any previously undertaken. One part of this program includes a far more comprehensive, adequate and intelligent service for those who are doing the hard physical work of the world and who altogether too often have been unreached by the Church.

In this program it is our privilege to share. As we assume our proper portion of the responsibility for this work we may do it cheerfully and gladly because we are only handing on to others what is their due because of what they have done for us.

VII. Prayer: By the leader, for God's blessing upon the world's workers and for willingness on the part of the Intermediate boys and girls to grasp eagerly the opportunities for service which come their way.

VIII. Hymn No. 43: "New Every Morning Is the Love."

IX. Announcements and Study of the Lesson.

PROGRAM NUMBER TWO

Converting Derelicts Into Transports

PURPOSE: .The purpose of this program is to draw the attention of the pupils to some phases of our difficult city task, and to arouse their interest in it.

ORDER OF SERVICE

I. Musical Prelude

II. Leader: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

"Oh, come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation."

III. Hymn No. 1: "Come Thou, Almighty King."

IV. Psalm in unison or responsive service from the regular Sunday School Hymnal.

V. Leader's Prayer closing with the Lord's Prayer in concert.

VI. Hymn No. 233: "Where Cross the Crowded Ways of Life."

VII. Leader: When a vessel is abandoned by its crew, with no intention of recovery and is left to float at the mercy of wind and wave, it becomes known as a "derelict." A derelict not only fails to be of service as a vessel, but it becomes a menace to all that sail the seas. Derelicts are so dangerous that the United States Government is obliged to maintain a regular service for their destruction. Sometimes when we see individuals who seem to have missed their real purpose in life and to be drifters, we call them human derelicts. We do not very often speak or think of church derelicts and some of us may not even know that there are such. They do exist, however.

Some of these church derelicts are in the country. Such an one was the church discovered some time ago which was being used by a farmer to store his surplus hay, while the

people of the community went without adequate religious ministration. That church had certainly missed the end for which it was built. It was a genuine derelict.

Not all such abandoned churches, however, are in the country where people are few. Many of them are in the congested centers of our cities where the population has been steadily increasing and the number of churches steadily decreasing. In one section of a great city, within a generation the population has increased 200,000, while from the same section, and during the same period, 100 Protestant organizations have moved away. Some of these are Methodist churches which, surrounded by thousands of people and in the midst of very great need, were, for one reason or another, forced to move away or go out of business.

The story of the fate of 37 abandoned Methodist churches in four different cities reveals some interesting facts. Thirteen of these churches have been torn down to make way for stores, apartment houses, office buildings, and other similar developments. Two churches were converted into moving picture theatres. Two passed into the hands of private parties. Eight became Jewish synagogues, two were transformed into Greek Catholic churches, five were sold to other organizations and five were turned over to foreign-speaking groups.

(As the leader talks he may place upon the blackboard an outline similar to the following:

The Fate of 37 Derelict Methodist City Churches

13 were torn down.
2 became moving picture theatres.
2 passed to private owners.
8 became Jewish synagogues.
2 became Greek Catholic churches.
5 were sold to other organizations.
5 were turned over to foreign-speaking groups.

37 Total.)

The story would be far more startling if we could have side by side with the foregoing information the facts concerning the churches of

other Protestant denominations which in company with these Methodist churches have left the region where they came into existence and where they were still very much needed. Many of these churches could, and should, have been saved. Too frequently they were lost because they were left to go their own way, unmolested and unaided. The influx of poorer people into the community and the lack of adequate leadership made them become discouraged and give up a task which seemed hopeless.

Fortunately there are many instances where the Methodist Church has been able to stand its ground in our great cities and is carrying on at strategic points a far-reaching ministry which the Centenary Program will multiply in many other places.

One outstanding illustration of a church, which in the face of increasing poverty in its neighborhood and other added difficulties has been able to maintain itself and to do a fine ministry to the people in its neighborhood, is the Morgan Memorial Institutional Church in Boston. In this church 1,500 children, representing twenty-five different nationalities, are enrolled, some of them in the day nursery, some in the kindergarten, some in the music school, and others in the industrial school. Practically 1,000 of them are directly under religious teaching and all of them are profiting by the helpful influence of a church which is vitally concerned with a broad program of unselfish service. This church has the correct conception of its mission in a crowded part of a great city. It does not endeavor to exploit its neighbors for the sake of the church, but rather to use the church as the means of service to them. In the face of difficulties such as other churches in congested centers have met and succumbed to, this church has been steadily growing. It has had the advantage of outside help, however, without which it is next to impossible for a church in the poorer sections of our cities to continue to live.

In Chicago a number of downtown churches are doing institutional work. Among these is the Halsted Street Church, situated down in

the most congested part of the city, where practically every race under the sun is represented. This church carries on a seven-day-a-week work, on the theory that it must minister to all the needs of the people around it, social, physical, and mental, as well as spiritual. So you will find sewing classes, gymnasium training, instruction and practice in crafts, cooking, household arts course, etc. Representatives of more than twenty different nationalities are among the membership. The Sunday School enrollment has reached the twelve hundred mark.

Another Methodist church which has demonstrated its ability to care for itself and render a large ministry, is the Broadway Methodist Episcopal Church of Cleveland. This church has a Sunday School of 1,500 members and has 1,000 families directly in touch with it.

The Centenary plans for the Methodist Church include a program for assisting churches which might otherwise become derelicts and converting them into Morgan Memorials and Halsted Streets and Cleveland Broadways. Churches which find themselves hard pressed are to be aided. Trained leaders are to be found and paid and adequate equipment which will enable the churches to minister to the multitudinous needs of the community is to be provided. Such a program demands much money, many consecrated lives and much prayer.

It may be that from this department there will go some individuals, who, attracted by the crying need of our cities, will consecrate their lives in loving service for these needy communities. We hope that it may be so. Of prayer and money, however, we all can give, and this is one of the opportunities which is coming to us in an entirely new way in these days of the Centenary celebration. As we get into the Centenary plans and boost them to success in our own school, we may know that we are having a part in keeping churches which still have a great task to perform from becoming derelicts, and thus useless to themselves and to the world. Instead of that they

will be made powerful instruments for winning our cities to Jesus Christ.

VIII. Hymn No. 244: "Fling Out the Banner."

IX. Brief Prayer.

X. Announcements and Lesson Study.

PROGRAM NUMBER THREE

The Stranger Next Door

PURPOSE: The purpose of this program is to lead the members of your Sunday School to think of the individuals who have come from other lands to live with us, as members of our common national family and to treat them as brothers and fellow-citizens in a free land.

SUGGESTIONS: The war has for the moment checked the large inrush of European immigrants, but it has increased the Spanish-American influx. It has also revealed to us something of the immensity of the problem which confronts us in America. We have talked of the United States as "the melting pot of the world," but we have discovered that in some cases not very much melting has been done. In other words, the race consciousness which has been kept alive among our immigrant peoples has prevented them from becoming an integral part of the national and religious life of our country. One-fourth of the people now living in the United States were either born in foreign countries or are the children of foreign parents. The war, therefore, while it has checked the flood of incoming immigrants, has not largely altered the tremendous task which confronts the Protestant Church if the ideals for which this country was founded are to dominate its life during the coming years.

The leader may use the material of the "Program Message" in working up his brief talk, which should lead each member to feel that we are facing a great need which he must help to meet.

ORDER OF SERVICE

I. Instrumental Prelude

II. Call to Worship by the leader: "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. For the Lord is a great God, and a great King above all Gods."

III. Hymn No. 10: "O Worship the King."

IV. Psalm or responsive service.

V. Hymn: "Brightly Beams Our Father's Mercy."

VI. The Lord's Prayer in unison.

VII. Program Message: Not very long ago a tenderfoot from the East visited a new town in our great West. People were living in tents and almost everyone seemed to have recently arrived. At last a man was found who confessed that he was one of the "old settlers." This was seriously the way in which he thought of himself, and yet, this man had been in the new community only six months. He was an "old settler" only when compared with the very recent arrivals, and yet he thought of himself as having privileges and authority which did not belong to the strangers who had just come in.

This man's attitude was typical of America. We often speak in depreciating terms of the people from other lands who have recently come to us and who have not yet become fully established in their new homes, and who, because of this, are obliged to do many things which those of us who call ourselves "old settlers" refuse to do.

As a matter of fact, there is not so much difference between the old and the new as we might at first imagine, for America is made up, and has been since its first settlement several hundred years ago, of immigrants. The only real "old settlers" in America are the Indians, and we are told that even they were at one time immigrants to this country. The people who represent the old and aristocratic families of the United States, if there be any such, are themselves descendants of immigrants, who carved their way by sheer force through the dense forests of the new land, and the children of the immigrants who dig our ditches and construct our buildings will be the ones to ride in limousines, live on the avenue and send their children to the best colleges in the land. We are all in the process of becoming something other than what we are, and just now, as in the past, America is steadily being taken over by her newcomers.

A few years ago we thought of Italians as peanut sellers and ditch diggers, but today Italians own $100,000,000 worth of real estate in New York City, control silk mills in Pater-

son and Hackensack doing $12,000,000 worth of business each year, and own uncounted millions of dollars worth of property throughout the United States. They are here to stay, and they are becoming part and parcel of our national life.

Not very long ago a Methodist minister in Boston became acquainted with a bright Italian lad eighteen years of age. This boy invited the minister to attend a meeting of an educational club for young Italians. In the course of a brief address to the boys, the minister referred to the opportunities of free America and asked whether the young men realized that an American-born son of an immigrant could aspire to the highest position of the land.

To this one boy replied: "Yes, sir, we do know this, and some day we propose to have an Italian American as President of the United States."

The thought startles some of us, and yet it is not surprising. The son of the lowly, despised immigrant of today will be the ruler of our land tomorrow. Already these American sons of immigrant fathers are legislators, judges, leaders, and city counselors in many of our greatest states and cities.

A man would be blind indeed if he cannot see the relation of all this to the future of our Church and nation. The future of our nation, of democracy, and of the Christian Church in America depends upon the speed and thoroughness with which we evangelize and educate these masses who crowd our shores and who are not only steadily becoming a vital part of our life, but who are actually replacing those of us who have rested upon laurels won in the past and have boasted of the fact that we were "old settlers."

How little we have been able to do for these people the war has emphasized. The Y. M. C. A. secretaries in the training camps have been obliged to establish a special department for the teaching of English to young men who were eligible for the draft in the United States, but who could not understand the English

language well enough to comprehend the orders given by their officers. In one camp men speaking twenty different languages were instructed in this special department. In one city alone in a draft of ninety-two persons, twenty-nine different nations were represented. Those men who go out to fight for our country will form the backbone of America, and their ideals will determine its future. Surely the time is ripe for the Church to devote its utmost energy to the task of making our immigrant friends who live so closely to us and whose future is so intimately bound up with our own, so thoroughly Christian that the high ideals for which our country stands and has always stood may not be lost as the years go on.

If we are to do this the Church must do something which it has not done in the past. It must work more energetically and far more intelligently than it has.

A missionary returning from a foreign field and visiting a congested immigrant community said, "I never came in contact with worse heathenism in foreign mission fields than I have found right here in America."

"Do you know the Saviour?" a city waif was asked.

"I never heard about that man," was the answer.

The incident is a true one, and in many respects it depicts a situation which is common in many immigrant families. The fathers and mothers have drifted from their old church connections and have failed to enter into new relationships; the result is that the children grow up without a knowledge of the Bible, of Jesus, or of the God whom He came to reveal. Their only idea of God is secured from the rough language in which His name is heard on the street.

The Methodist Centenary plans for advanced work include the development of a much more adequate program for these boys and girls of immigrant parentage. Already there is one church in Boston with 1,500 boys and girls and young people enrolled in its various religious

and educational classes, and another Methodist Church in Cleveland which has a Sunday School enrollment alone of fifteen hundred, all of whom are of foreign parentage. These outstanding examples are a prophecy of what the future has in store when we are able to take up the work among our newcomers in an adequate way.

One project of particular interest in this connection is that of the Plaza Institutional Church and Settlement, proposed to take the place of the altogether inadequate equipment ministering to the Mexicans in the city of Los Angeles. Already one out of nine in that city are of Spanish-American origin. Many of them are needy and sore distressed, yet the Methodist Church has devoted only one-sixth of one per cent of its Los Angeles property to this important work. The dream of the new Plaza Church will with many other similar dreams become a reality if we stand by the new program with our prayers, our money and our service.

Ours is the privilege during these Centenary years to show by our deeds that the doctrine of Christian brotherhood concerning which we talk, can be worked out in a country teeming with so many people of very different origins.

VIII. ***Prayer*** by the leader.

IX. ***Announcements and Lesson Study.***

PROGRAM NUMBER FOUR

Our Great West

PURPOSE: The purpose of the following program is to present both the size of our great West and also the hopeful character of the home mission work established there by the Board of Home Missions and Church Extension.

ORDER OF SERVICE

I. Musical Prelude

II. Leader: "Blessed is the nation whose God is the Lord. No good thing will He withhold from them that walk uprightly."

III. Hymn No. 60—"Joy to the World."

IV. Responsive Service from The Sunday School Hymnal

V. Hymn No. 279: "O Beautiful for Spacious Skies."

VI. The Lord's Prayer in concert.

VII. Leader's Talk.

There is possibly no state more typical of our Great West than Montana. It is hard for one who has been born and raised in the East to appreciate the size of the West. An illustration at this point may help. If we were to take the State of New York and add to it the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware and Maryland, we would still lack an area practically the size of the State of Massachusetts of having as much territory as there is in the one State of Montana. Added to its size it has the extra advantages of great natural wealth. It is an empire in itself; in fact, it is nearly ten times as large as Switzerland, larger than Norway, larger than Italy, and practically the same size as Japan. Within recent years Montana has been rapidly filling up with homesteaders, dry-land farmers, and various other prospectors. Side by side with the new settlers have gone the missionaries. In many, but not all, of the new places, religious work has been established.

Oftentimes the equipment has been poor and the work inadequately manned, but in spite of difficulties, real progress has been made. The story of one field indicates something of the possibilities of mission work in the West.

Nine years ago the Methodist circuit rider at Utica, Montana, was covering a vast new territory in the process of rapid settlement. Utica itself was an old stage station and trading point for the stockmen, who used the vast expanse of surrounding country for grazing purposes. The chief building was an old-time log structure with a rough board saloon nearby. Here the loafers sat on a bench in front, in summer, and the cowboys used to ride into town and amuse themselves with drinking, carousing, and shooting.

A few miles from this spot there began to develop, five years ago, a new settlement. The district superintendent and the Sunday School missionary held the first services in a blacksmith shop then in process of construction. The farmers brought their dinners. They improvised seats out of boxes, mails sacks, planks, and spring wagon seats. Here communion was administered, the altar being an old ladder. The next place of worship was the dance hall, where the rough and tumble dances of the community were held. The pastor, a young man just out of college, lived in a twelve by sixteen feet three-room shack, for which he paid $15 a month rent. In the winter time he was obliged to wear overshoes in the house to keep his feet warm. Today this is a thrifty community surrounded by fine dry-land farms. Here grain is hauled for miles around and sometimes a stream of more than one hundred teams will be waiting in line to unload their wheat at the grain elevators.

Three years ago a new pastor, one year out of college took charge. The first year the church received $250 missionary help; the second year, $100; and the third year it became self-supporting. They now have a church and a bungalow parsonage worth $6,000. In addition to the missionary aid noted above, the Board of Home Missions and Church Exten-

sion assisted in the building of the church. There are now ninety church members, a fine Sunday School, an Epworth League and a Ladies' Aid Society. Their benevolence budget is $379.

Such a project pays quick returns and from every point of view it is immensely worth while. It could be duplicated many times if the money for providing the equipment and leadership were available.

VIII. ***Prayer:*** by leader.

IX. ***Hymn No. 244:*** "Fling Out the Banner."

X. ***Announcements and Lesson Study.***